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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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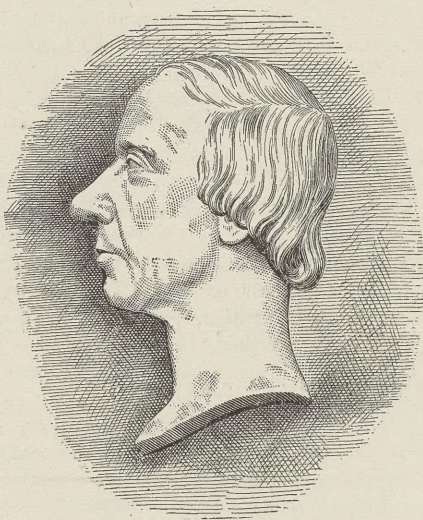
THE DUTY OF EMPLOYERS.

From the Graphic.

ONE million of men are out of work. This, and not the reduction of wages, was the cause of the destruction of property. Fully one-tenth of our population, and in our cities a much larger proportion, is to-day suffering from "hard times;" and the individuals composing it are brought, perhaps for the first time in their lives, face to face with hunger. Here is the inflammable material which any stray spark may ignite, and the stray spark this time was a misunderstanding between employer and employé, in which the former was, in view of all the facts, in the right. But does not the possibility of such a misunderstanding, with the terrible consequences that may flow therefrom, show that it is high time for capitalists to wake up? Even if they had no duties to the public or their workmen—which we are far from thinking—they have their own interests to protect, and there is not a moment to spare.

They already see the great danger lurking in extended trades-unions, which, comparatively harmless when confined to a mill or a factory, may easily become in the highest degree pernicious when consolidating any such widely-spread body as the railroad operatives. Capitalists have the remedy in their own hands. The objects of trades-unions may be reduced to two: Obtaining adequate wages and insuring support in times of sickness and enforced idleness. If employers once seriously take up this programme, they can do for their workmen in both regards very much better than the workmen can do for themselves. As to the wages question, the problem is not what will give a man luxuries, but what will properly support the lives of himself and family. The "haggling of the market" can never settle this. It is purely a question for mutual adjustment between capitalist and laborer. "Bread and water" are not enough, even if anchorites have lived on them; for be it remembered that even our worst criminals are better fed than such a diet amounts to. Let the employer, throwing away his blind guides, the economists, with their catch-word about "supply and demand," and every thing regulated by "natural law," take up this matter for himself, and, divesting himself of sentiment and cant, proceed to solve it. Trades-unionism will die as soon as the laborer sees that his employer takes an interest in him. No man cares for his soul now, and hence he is compelled to care for it himself.

Creating a fund for the support of the sick, the burial of the dead, and contributing somewhat to the maintenance of widows and orphans, is not beyond the powers of the leaders of the industrial army. They can do it wisely if they only take up the subject in earnest. The fact is, the capitalists of the world, and of this country more especially, have been in the habit of allowing their thinking to be done for them by others when their relations to the laboring class were in question. They must think for themselves. That is the great lesson of the strike for them. Think and adjust, without regard to antiquated formulas or idle sentimentality.



PORTRAIT OF ROBERT OWEN.

ABOVE we give an engraving of Carew's medallion profile head of Robert Owen, described on our last page. The picture is said to be a perfect likeness and must have an interest for all Socialists. It shows a benevolent and noble face, worthy of the man who has been called the Father of American Socialisms, and who spent a long life in working for, and calling the world's attention to, a better social state. Robert Owen was born May 14, 1771, at Newton, Montgomeryshire, North Wales. He died in 1858. The main features of Mr. Owen's career have been heretofore so fully treated in the AMERICAN SOCIALIST, that it is unnecessary here to restate them. In our next paper we shall give a portrait of Robert Dale Owen.

PREPARING THE WORLD.

OWEN AND NAPOLEON.

EDITOR AMERICAN SOCIALIST:—At the present time, when such a howl is raised against Communists and Communism, it may be as well to advise all parties to keep cool and reserve their anathemas for more suitable occasions.

It may not be out of place to refer to the influence of one man who was a Socialist or Communist in the fullest sense of the word—Robert Owen. He was not a man of war nor advocate of any thing but moral force. He enjoyed a long and peaceful life, and yet his influence for good on the world was perhaps greater than that of any man of the present century. Owen was not strictly a believer in the self-helpfulness of the working classes. He rather addressed himself to the high dignitaries of the world, apparently impressed with the belief that even the radical reforms which he advocated would be to the advantage of "all classes of all nations." Hence, in the first part of his career he endeavored to proselyte to his views the leading politicians of the world, including some of the royal families. Nor was this so hopeless a task as might appear, more especially with that of his native country. The Duke of Kent, father of the present Queen Victoria, was an earnest disciple and personal friend of Owen's. Indeed his relations with the royal family were so intimate that he had been applied to for pecuniary assistance in some temporary difficulty. That the ideas entertained by the Duke of Kent should become impressed on the mind of his daughter, the present Queen, was only natural. It was not only with the Duke of Kent that Owen's ideas had taken possession. Many of the bishops and other high dignitaries of the church patronized him. Even the Prime Minister admitted the correctness of his deductions, but advised him that the world was not prepared for them. This reply changed the course of Owen's proceedings, and he said, "Then I will go and prepare the world," and from that time forth he made it his mission to prepare the world. The name of Owen has since become a familiar household word, and his doctrines have been universally disseminated. The aristocracy of England fully understood his ideas and his system, and as long as the people act in a legal and peaceable way, are not

averse to coöperation in any of its forms. On the contrary, they rather facilitate reforms in that direction, and many acts of Parliament have been passed to encourage associations for coöperative purposes. At the present time Trades-Unions and Coöperative Institutions are perhaps more firmly established in England than in any other country, and must lead eventually to a complete revolution of industry. Owen in one of his plans of Community buildings used to exhibit in one quarter of his parallelograms accommodations for the highest class of people, the aristocracy, or, as he said with a smile, even the royal family. He did not contemplate a sweeping revolution, but a gradual adaptation of all classes to the new state of things. Within the last forty years a vast number of reforms have taken place in England, which the aristocratic party have gracefully concurred in. The bugbear of revolution has no terrors for them, for they have found that not only the country but their own real interests have been benefited by every move in that direction.

Contrast the career of such a man as Owen with that of the first Napoleon; the first a man of peace, the last a man of war. Napoleon was undoubtedly a man of greater capacity than Owen, but having a different moral physique. Napoleon impressed the French nation with an exalted idea of his genius. It was this impression which placed on the throne of empire his nephew, Louis Napoleon, with all the national evils which followed in his train. It is the same inspiration which now directs the career of McMahon, and will apparently yet bring greater disasters on France.

It may be safely stated that the general diffusion of the principles of Socialism at the present time has been the safety-valve which has rendered comparatively harmless the explosion of discontent so lately rampant throughout the land. The people now have a knowledge of a better way of relieving themselves than by meaningless disorder. The Socialist does not expect the government to establish his ideal system of society. He knows that is an affair of his own and his compeers. It is a matter of business, and when a sufficient number of workers get together and establish themselves in this business there will soon be imitators. If it "pays" there will be a rush into it.

J. D.

Vineland, N. J., Aug., 1877.

THE ENGLISH CATCH THE IDEA.

WE give a second selection from Mr. Neale's excellent address to the English Coöperators, and a part of the discussion which followed the reading of it. Perhaps after Communism shall have become popular in Europe, it will be imported into this country as a foreign fashion and have a prodigious run:

"There remains another head of economical benefit derivable from association, on which I would say a few words before I conclude; a most important head, because it would embrace our lives most fully, yet, perhaps, in some ways more easy to attain than that adaptation of supply to demand on which I have just touched. Dwellings, associated to such an extent and in such a way as may give to their occupiers, though not individually rich, the outward advantages and enjoyments which, in our existing system of isolated homes, only the rich can secure, added to enjoyments of a higher order arising from the social intercourse that they would promote, form, in my judgment, an indispensable condition of that great social reform which, I trust, will one day be worked out.

"The 'economy' which associated life would secure has formed a favorite subject of many great writers on social science, but I prefer to give details taken from the actual experience of a Community who have carried association to the closest possible degree at Oneida, in the United States; premising, that this union is not connected with any peculiar religious tenets, such as those of the Shakers, forbidding marriage to its members; that it has lasted for more than a quarter of a century, being founded in 1848; that it comprised in 1870, 164 able-bodied men and women, besides invalids, aged persons and children—a number which has since increased; and that during the twelve years ending 1869 it had accumulated a joint property to the value of \$257,087 (£47,755) above all expenses. 'The weekly wash-

ing,' says a writer in a newspaper called the AMERICAN SOCIALIST, published in Oneida, for May 24, 1877, 'the 'blue Mondays,' the cleaning twice a year, and, above all, the three times 365 meals a year to be planned, cooked, and the dishes washed afterwards; all this responsibility and labor is shared among all. The monotony and care are put by in this way: No one person is responsible for it all. If you have charge of planning and cooking the meals for awhile, then you don't have any care about the washing or making the beds, or sweeping the parlor; you are utterly careless as to the pies in the oven, the clothes on the line, or the children who must be rung in and tidied up for school. If you are responsible for the beds and bedding, you don't have to look after the table-cloths; if your care is of the furniture, some one else sees to the carpets. Amidst all, and brightening all, is the society you have plenty of, without dressing to go a-visiting. The solitariness, the innumerable petty cares and conflicting responsibilities of the ordinary house-keeper, are done away forever.'

"In a subsequent passage the writer dwells on 'the right of attending meetings, concerts, lectures, theatricals, etc., without going abroad, or even from under the roof of the common dwelling,' as 'one economy to be gained by associative life; a commodious hall, centrally situated, answers all the purposes for which two or three costly edifices are required in cities and villages.'

"The associated life of Oneida is indeed carried to a point which it appears to me unlikely that the natural desire for individual independence will allow mankind to accept as generally satisfying to them. It substitutes, I think, absorption in place of harmony. It affirms what I believe to be the essential principle of associated life, that men should rise above the selfishness which asks to be specially rewarded for the free gifts of nature, and, considering their several capabilities as trusts for the common good, should be contented to share in the joint results of their labors equally with those whose only fault is that they have naturally inferior powers. But it takes from the individual what I hold to be his rightful claim—to use this equal share, whatever it may be, at his own will.

"This, however, is far too extensive a question to be discussed at the tail of a paper. The economies which I have endeavored to illustrate by reference to 'Oneida,' are not bound up with what I regard as the defects of the system there adopted. They subsist at this day in many a large household, where all that division of offices and internal convenience on which the writer whom I have quoted dwells, is practised at the bidding of the wealthy heads of the family for the benefit of its members. The interesting fact in regard to 'Oneida' is, that this same sort of domestic economy is there applied by a body of men, individually poor, for their common advantage through voluntary association.

"The example indicates what this great principle of association can do, while it forcibly illustrates that spirit which is at the bottom of all the economies produced through co-operation, and gives to them their moral interest, namely: that those who are best able to help themselves give up this special self-help to help others who are less able to help themselves.

"Even distributive co-operation can not get on without capital, though its ready-money dealings reduce that capital to the smallest possible amount. Now this capital is usually supplied in very various amounts by the members of co-operative societies. If those who had the greatest command of it had followed the mere impulse of self-seeking they would have tried to unite their resources for their own advantage by appropriating the profits of the business as dividends on this capital; and instead of our present great co-operative system of distribution, we should have had only a few, probably, paltry joint-stock retail shops. But they did invite every one to come in on equal terms with themselves, assigning to capital only a moderate fixed dividend, and returning to the purchaser the savings on his own purchases. The result has been a method of distribution as economically successful as it is morally excellent. So must it be in the great work that yet lies before co-operation to do. If it is to be economically more successful than the system which it seeks to supersede it must be morally better. As in the store the capitalist uses his capital to benefit, equally with himself, the poorer purchaser, who is too weak to struggle for himself, and thus opens the way to the immediate economy of co-operative distribution, so in the work-shop the capitalist and the purchaser must unite to raise the worker, who is usually too weak to raise himself without their aid, and thus open the way to the further economy of the higher forms of co-operation. To do this, no doubt, makes a larger demand on our stock of unselfishness than is done in the founding of a store. For the benefits of a productive establishment, where the good of the worker is made the prominent object, will necessarily fall mainly to the share of those employed in it, while the capital may be—and the trade must be—contributed by many who are not thus employed. But not thus to act is to shut the door against the progress of association to its goal—the general promotion of human well-being. The economies of associated life require, as their basis, the formations of groups of associated workers. By associated capital and custom, you may produce these

groups, and raise, one by one, the condition of the workers. Or, you may refuse to do this, and say we will appropriate all the results of their work in one form or another, as dividends on capital, or as dividends on purchases, so that we may derive an immediate advantage from them. If you choose the latter course, you will have your reward—in these dividends; and there the reward will stop. If you choose the former course and co-operate to raise the worker, you will have your reward also, not so immediate, but far greater. Into the present troubled waters of production you will introduce the spirit of harmony that will lay the tempest, and increase the productiveness of work by removing the friction of interests which is the great hindrance to production. The worker will repay those who raise him by opening to them the way to the economies attending a well-organized system of production, which it is hopeless to organize without his hearty concurrence; while this system in turn will materially help to introduce the domestic economies of that associated life, full of the promise of material advantages, which by insensibly training men to think of others equally with themselves, will offer the fitting soil and needful shelter for promoting the growth of every form of moral excellence."

Mr. Holmes said, * * * What he liked about the paper was that it went into the moral economies of the question they had under consideration, for unless moral principles guided them, the money they had would be like that in the case of the man who was reported to have sold his soul to the evil one for so much gold at night-time, but on looking at what he thought was the pure metal on the following morning, it had turned to stone. If they were going to rest the principles of co-operation upon the mere matter of dividend, they would find that they were cheated. A conscientious consideration for each other more than for themselves, and a love of humanity in itself, with the object of attaining to the highest good, must go along with the monetary view of co-operation, or the great movement with which they were connected would come to a stand and ultimately retrograde. He was afraid that as co-operators with some of them the moral benefits of co-operation were less considered, and that they were falling too much into the track of monetary selfishness, which their principles were intended to remedy or abolish. He hoped they would call their various societies together, read over Mr. Neale's paper, and discuss it. They would then find that co-operation had a great deal more to do than give them 2s. 6d. in the £ on groceries and 2d. a stone on flour; and that in its hands it held benefits of a higher social and moral character. (Hear, hear.)

Mr. Whaley, of Manchester, thought there was no doubt that the suggestion that they should have co-operative homes was at present only a theory but they must not forget that it had been carried out to some extent in America. To his own mind, it would be a grand thing if they could get about a dozen or more families to live harmoniously together. It struck him that he could form one of such a number, but whether his wife would be able to live harmoniously with the wives of several other gentlemen, though of course, she was one of the best, he could not say. (Laughter.) He was afraid that some of the little ones, with which some of them were blessed, would be fighting; and that the families would be likely to get to loggerheads. Co-operators might, however, go in for having clubs, and they would probably agree there, because they would not take their wives. (Renewed laughter.) As to economy of production, they might depend upon it that they were a long way from being ahead in the matter, from the fact that they were not sufficiently co-operative themselves. (Hear, hear.)

Mr. Sowerbutts thought that associated homes were quite a thing of the future. It was very appropriate that the question of production had been raised in a town like Wigan, the center of a mining district, with the coal-miners out on strike, and a conflict—which he thought an unnecessary one—waging between capital and labor. This state of things arose because for some reason or other the capitalist wanted the laborer to get the material at a certain price, and for some reason or other the laborer refused to concede the demand of the capitalist. Now, if the principles of co-operation were fairly carried out, they would put an end to the conflict between capital and labor, and make the two interests identical. In point of fact the intention, hope and object of co-operation were to make the laborer the capitalist, and no man should be a laborer who was not a capitalist. (Hear, hear.) As to associated homes he thought they were very much needed from what he had seen in this neighborhood. Could they not provide dwellings which would be fit for the poorer people to live in, and talk of their luxuries by and by? Could they not give some of the poor a bit of garden in a district like this, where there was so much land that nobody seemed to claim it? If they could do this, the present state of many of the homes of the working people would be altered. We should have smiling villages instead of mere dens and hovels for the people to live in, and the laborer would not be a mere helot, who could do his work, and after he had done that there was an end of him. (Hear, hear, and cheers.)

Mr. Slater said he did not think it ought to be said of women that if they were brought together in one common

home they would fall out. The incapability of coming together without falling out was owing to not coming together with sufficient frequency. He spoke strongly against so many fine buildings in Wigan being used solely for the purpose of selling intoxicating drinks. He hoped the time would come when much of what was spoken of in the paper which had been read would become a reality.

PRIMITIVE COMMUNISM IN RUSSIA.*

It seems a little singular, at first glance, that a nation like Russia, so recently emerged from comparative barbarism, should have among its social and domestic institutions traces of a civilization to which the most cultivated nations of Western Europe have not attained. For if Communism is the highest and best form of Social organization, the village Communities of Russia approach this more nearly than the institutions of any other country in either Europe or America. Extremes meet, and a high and low form of civilization touch each other, in peaceful contact.

The paradox however is easily explained. Communism may be considered, not as a grave innovation on established laws, but as a return to first principles—to the natural and spontaneous form of social organization. The primitive form of society in all countries of which we have record was the patriarchal; and this is little else than complete Communism. All property was owned and enjoyed in common, and the complex family, consisting of sons and daughters, and sons' wives, and children and slaves, were under the rule of the patriarch. As population increased, and land became less plenty, the patriarchal system degenerated into serfdom, the feudal system, and other similar forms, in which the original communism between ruler and subjects became changed into something very little better than slavery. The primeval conception of the patriarch, whose business it was to watch over and protect those under his care, gradually changed into that of an autocrat to whose will and pleasure all his subjects were to minister. Thus the protector became the despot, and the protected, serfs and villeins.

Western Europe, however, has long since outgrown the feudal system, and with the complete freedom of the individual has also supervened an entire individuality of property interest. But Russia, so recently delivered from serfdom, yet retains some of its essential features; and among these is a species of Communism which was peculiar to the Russian form of feudalism, and distinguishes it from that of Western Europe. This exists in the village Communities, of which Mr. Wallace gives a careful and interesting description.

In addition to this village Communism, a species of patriarchal familism still exists in Russia, though since the emancipation in 1861 it has been diminishing, on account of the greater freedom allowed to the sons of the family to set up separate establishments of their own. Mr. Wallace was acquainted with one of these patriarchal families, and describes it as follows:

"Ivan's household was a good specimen of the Russian peasant family of the old type. Previous to the Emancipation of the serfs there were many households of this kind, containing the representatives of three generations. All the members, young and old, lived together in patriarchal fashion under the direction and authority of the Head of the House, called usually *Khozain*, that is to say, the Administrator; or in some districts, *Bolshak*, which means literally, "the Big One." Generally speaking, this important position was occupied by the Grandfather, or, if he was dead, by the eldest brother; but this rule was not very strictly observed. If, for instance, the grandfather became infirm, or if the eldest brother was incapacitated by disorderly habits or other cause, the place of authority was taken by some other member—it might be by a woman—who was a good manager, and possessed the greatest moral influence. * * * * *

"The house, with its appurtenances, the cattle, the agricultural implements, the grain and other products, the money gained from the sale of these products—in a word, the house and every thing it contained—was the joint-property of the family. Hence, nothing was bought or sold by any member—not even by the Big One himself, unless he possessed an unusual amount of authority—without the express or tacit consent of the other grown-up males; and all the money that was earned was put into the common purse. When one of the sons left home to work elsewhere, he was expected to bring or send home all his earnings, except what he required for food, lodgings, and other necessary expenses; and if he understood the word 'necessary' in too lax a sense, he had to listen to very plain-spoken reproaches when he returned. During his absence, which might last for a whole year or several years, his wife and children remained in the house as before, and the money which he earned was probably devoted to the payment of the family taxes.

"The peasant Household of the old type is thus a primi-

* Russia: By D. Mackenzie Wallace. London, 1877.

tive labor association, of which the members have all things in common, and it is not a little remarkable that the peasant conceives it as such rather than as a family. This is shown by the customary terminology, and by the law of inheritance. The Head of the Household is not called by any word corresponding to *Paterfamilias*, but is termed, as I have said, *Khozain*, or Administrator,—a word that is applied equally to a farmer, a shopkeeper, or the head of an industrial undertaking, and does not at all convey the idea of blood-relationship."

This is practical Communism while it lasts, but it is Communism with frequent reconstructions and subdivisions, being limited in its duration to the lifetime of the head of the family. At his death the family property is divided among the male survivors, each of whom establishes a new community of his own. This frequent division would of course as effectually prevent the accumulation of any great amount of property in the hands of any one family as the present law of inheritance in this country. It is in fact a system of evolution, or rather of reconstruction, similar to the phenomena seen among some of the lower forms of animal life, where the death of an adult member of the species gives birth to a shoal of new progeny.

"When a household is broken up, the degree of blood-relationship is not taken into consideration in the distribution of the property. All the adult male members share equally. Illegitimate and adopted sons, if they have contributed their share of labor, have the same rights as the sons born in lawful wedlock. The married daughter, on the contrary,—being regarded as belonging to her husband's family—and the son who has previously separated himself from the household, are excluded from the succession. Strictly speaking, there is no succession or inheritance whatever, except as regards the wearing apparel and any little personal effects of a similar kind. The house and all that it contains belong not to the *Khozain*, but to the little household Community; and consequently when the *Khozain* dies and the Community is broken up, the members do not inherit, but merely appropriate individually what they had hitherto possessed collectively. Thus, there is properly no inheritance or succession, but simply liquidation and distribution of the property among the members. The written law of inheritance, founded on the conception of personal property, is quite unknown to the peasantry, and quite inapplicable to their mode of life."

Although Mr. Wallace thinks this patriarchal familism has serious defects, the worst of which are, the liabilities to chafing and friction between the different members of so large a family, and while giving it as his opinion that the recent change to small familism must add considerably to their domestic comfort, he is forced to admit that for the present the evil consequences of the change are by far the most prominent, and that it has unquestionably had a prejudicial effect on the material welfare of the peasantry. The material benefits of the old system he frankly acknowledges:

"The custom of living in large families has many decided economic advantages. We all know the edifying fable of the dying man who showed to his sons by means of a piece of wicker-work the advantages of living together and mutually assisting each other. In ordinary times the necessary expenses of a large household of ten members are considerably less than the combined expenses of two households comprising five members each, and when a 'black day' comes, a large family can bear temporary adversity much more successfully than a small one. These are principles of world-wide application, and in the life of the Russian peasantry they have a peculiar force. Each adult peasant possesses a share of the Communal land, but this share is not sufficient to occupy all his time and working power. One married pair can easily cultivate two shares—at least in all provinces where land is not very abundant. Now if a family is composed of two married couples, one of the men can go elsewhere and earn money, while the other, with his wife and sister-in-law, can cultivate the two combined shares of land. If, on the contrary, a family consists merely of one pair with their children, the man must either remain at home, in which case he may have difficulty in finding work for the whole of his time, or he must leave home, and intrust the cultivation of his share of the land to his wife, whose time must be in great part devoted to domestic affairs."

(To be continued).

AGRICULTURAL ASSOCIATIONS IN RUSSIA.

From the *Paris Bulletin Du Mouvement Social*.

From the commencement of tobacco-culture in Russia, associations of women have been formed for cultivating it. As an example of such *artelles* (companies of girl laborers), we will cite only those of *Niejin*, of the government of *Tchernigov*; but there exist many others.

They are formed, in general, as follows: In autumn or at the beginning of winter, two or three Cossack girls from the town of *Niejin* go out in search of work. When they have found a plantation which the proprietor has not yet engaged

to be worked, and when they have agreed with him upon the conditions of labor, they engage other women, who are associated with them on the basis of a written contract. If the plantation is of large dimensions, that is to say if it exceeds six *diciatines* (1), the girls who have secured the labor organize two or three associations with six to nine companions in each. If, on the contrary, the field is small an association must include but five, four or even three persons.

The conditions fixed upon with the proprietors of plantations are nearly always the same. The proprietors engage to furnish barns for drying the tobacco, a dwelling, fuel and lights necessary for the associates, as well as to prepare a field sufficiently manured and well tilled. On the other part, the *artelles* engage to execute all the necessary work, from the planting to the complete preparation of the tobacco to enter into commerce. The remuneration of the *artelle* consists always in one-half of the crop of tobacco raised. Furthermore, *artelles* which labor upon plantations situated at a distance of more than thirty kilometres (about nineteen miles), from the town, enjoy in general some advantages; for example, to be fed, partly or altogether, by the proprietor. Those who work on plantations near the town reserve to themselves four or six weeks of liberty during the period of the tobacco-culture (2), and they can go to seek, during that time, some other occupation in the town. In the month of January the returns from the crop are divided.

The principle of absolute equality reigning in these *artelles*, all the associates ought to be of the same ability. For this reason a severe choice of companions is made at each annual reorganization of the association, and the same persons rarely compose, during several successive years, the same association. It should be said, further, that from the day that one of these lady comrades marries she loses the right to enter into any of the associations. These *artelles* have no chiefs, and while one of their comrades bears the name of the Eldress (*anciennne*), she has no other privileges than those which custom or tradition have conferred upon her, and she can in no case encroach upon the rights of the other associates.

It would be difficult for us to estimate the net revenues of the *artelles*, all depending on the tobacco crop. Ordinarily the income of each lady associate varies between forty and fifty roubles (\$30.00 to \$38.00). But when the price of tobacco is high the returns of a member may reach one hundred and even one hundred and fifty roubles, as it has done many times. It is reckoned that there are about one thousand of these young working-women, with a net income approximating fifty thousand roubles, who raise an annual crop of about eighty thousand pounds of tobacco.

The proprietors of plantations prefer the labor of these associations to that of the workmen or field hands who do not cultivate the ground for their own proper share, but labor for a salary; because the results from the labor of these last are much less than those produced by the labor of the *artelles*. The proportion in the results is, for ordinary tobacco, as 100 to 38, and for American tobacco, as 100 to 40. Furthermore, the manipulation of a pound of tobacco by the workmen costs at least 95½ copecs, while the same work executed by the *artelles* does not exceed 77 copecs. It is therefore very natural that the proprietors of plantations should avail themselves almost exclusively of the *artelles*.

This showing proves abundantly what inestimable good results from the spirit of association, so developed among the Russian people, and that all governments should have an interest to encourage it among their people, at least so long as they do not have to combat dangerous Communistic tendencies.

The Chevalier NICOLAS DE NAZAKINE.

(1) About forty-six acres.

(2) The season of this culture lasts from the middle of April to the middle of November.

THE SHAKER OUTLOOK.

From the *N. Y. Tribune*.

LETTER FROM ELDER EVANS—HOW A SHAKER REGARDS THE CONTEST BETWEEN THE RAILROADS AND THEIR EMPLOYEES.

Editor of the *Tribune*.

SIR:—Your editorials upon the Labor Strike are admirably reasoned out, from your point of view. Organized capital is pitted against organized labor. The railroad capitalists have a legal right to combine, under existing laws, to arrange their own business, employ such laborers and pay such wages as they choose. If they, in corporate capacity speaking through Vanderbilt, decide to pay on the New York Central only fifty cents per day, it is their right, and the laborers should sustain them in it. Competition is the soul of trade. The railroads possess the right to compete with each other in fares and freight. The laborers in their organized capacity as Trades-Unions, speaking through George Francis Train, have the right to decide not to work for the New York Central under \$2 per day. And as laborers have the same right to compete with each other that the capitalists possess, any one laborer, or any combination of laborers, has clearly the same right to work for fifty cents that the strikers would have to work or not work for the \$2. When one laborer or a Trades-Union prevents by annoyance, physical or mental, another laborer from working at any kind of business and for just such wages, or no wages, as he chooses, it

is unlawful—unjust. The New York Central might as legally control the Boston and Albany in carrying passengers and freight.

"When there is no Government, there is no God," is a Shaker axiom. Bradlaugh, the English reformer, had no patience with American laborers in their grumbling about capitalists. "You possess," he said, "what we are contending for—self-government. What more do you want?" You made the governments, the laws. The capitalists are only the intelligent against the ignorant; the wise in their generation against the unwise; the industrious, temperate, economical, as against the lazy, self-indulgent, thriftless, vagabond, criminal classes. The laborers have public schools, and the freedom of the public lands; as a last resort they have the county and town poor-houses. They should work, or no eat; be quiet, or be dead. Governments should be a terror to evil-doers: a praise to the law-abiding citizen. Editors belong to both classes: capitalists and laborers. Every printing-office is a capital and labor organization. The Shaker system is the Resurrection Order of Humanity. It will be. Under it capital is superior ability, education, industry, economy, zeal for the common good—these form the only aristocracy. To spend and be spent for others' interest is the Shaker capitalist's privilege. Righteousness and peace have kissed each other, the war of antagonistic interests is ended. Not marrying prevents all trouble arising from population pressing upon the means of subsistence. Suitable increase of Shaker societies, the extension of the Order, would abrogate all wars, labor strikes and ignorant violation of physiological laws, which produce illogical mental conditions and all kinds of physical diseases, as depopulating agencies. To marry, or to not marry—that is the question involving society's existence.

If you marry, propagate and organize society, begin with correct ideas of property. What is property? Are land, air, water, the earth, property? Are human beings property? Start right, or you will have railroad riots—bread or blood. If you have started wrong in your propagating order, search out the cause; put it away. You must have despotism—the sword or right; a Monarchy, or a Republic. The American rioting laborer is wrong, and only wrong. Ignorant he may be, but inexcusable. The poorest laborer is but an unsuccessful capitalist. They are one in heart, spirit and principle—as the poorest slave was but an unsuccessful slave-holder. In other words, the slave was no more an Abolitionist in principle than his owner. The laborer is no more an anti-monopolist than the successful capitalist, like Astor or Vanderbilt. The system is wrong—correct it. You editors are the men and women to do it. Will you let the calm, quiet, but waiting, watching Shakers have their say? Why not? Some good may come out of Shakerdom. We saw the civil war, the Granger movement, the Presidential crisis, and we trembled for our country, knowing that God is just. Nominally slaves can not exist in America. Extend the blessing until it be a reality. Wise legislation, not violation of existing laws, can do it. The people are sovereign. Do sovereigns destroy their own Government, or their own Governmental resources destroy prosperity? F. W. EVANS.

Mt. Lebanon, July 26, 1877.

THE FIRST LADY B. A.

Auckland, New Zealand, June 3, 1877.

EDITOR AMERICAN SOCIALIST:—The inclosed is forwarded as probably having some interest to the friends at Oneida, who are generally favorable to woman's higher education. A great impetus is given that movement here. There are now two more female candidates for the B. A. degree in the calendar of the N. Z. University. With all good wishes, SAMUEL EDGER.

From a New Zealand Paper.

New Zealand, of all places within the broad British dominions—the colony furthest removed from the mother country, lying in mid-ocean, at the uttermost end of the earth in relation to home—has acquired the lofty distinction of producing within the pale of scholarship the first "sweet girl graduate" who has ever received the somewhat incongruous distinction of Bachelor of Arts. To Miss Kate Edger, of Auckland, this high honor has been awarded. In all the branches of knowledge, to the test of which this young lady was subjected, she was *facile princeps*; and men of taste and true feeling, who have mothers and sisters, will be gratified by the honor conferred on one of the sex, who has, by earnest study and application, attained to a position which no other British woman has yet reached within the still broadening field of higher education in the British Empire. For generations the education of women has been, if not neglected, placed in a subordinate position, as if they were inferior beings incompetent to reach that degree of culture which the sterner sex have sought to arrogate to themselves as a sole right. While denying the sex the same opportunities, thus helping to produce seeming proofs of a foregone conclusion, it has been repeatedly cited that women are less capable of educational accomplishment than men—the fact being that they have been denied the means and opportunities of culture, which would have enabled them to show their capacity. Professor Huxley has said—"Granting the alleged

defects of women, is it not somewhat absurd to sanction and maintain a system of education which would seem to have been specially so contrived as to exaggerate all these defects?" This was written a dozen years ago, since which time a loftier code has ruled, and means of education have been open to women of which they have not been slow to take advantage. Long years ago Sheridan said, "Women govern us; let us render them perfect: the more they are enlightened so much the more they are enlightened, so much the more shall we be. On the cultivation of the mind of women depends largely the wisdom of men. It is by women that nature writes on the hearts of men." The New Zealand University examination is confessedly a difficult one, and that a young lady should have succeeded in passing with high honors is a position of which the young student and her *alma mater* may both well be proud.

AMERICAN SOCIALIST.

THURSDAY, AUGUST 9, 1877.

THE present condition of things is unparalleled in this country. Never before could it be said that, while there is no lack of the means of subsistence for our entire population, hundreds of thousands who would gladly work, are compelled to beg. And now is the time for political economists, statesmen, and all who lay claim to wisdom in great matters, to put their heads together and tell us how supply and demand are to come together. We ought to improve upon the ways of the overcrowded nations and set them an example of superior wisdom in our solution of the important questions now demanding attention.

UNQUESTIONABLY the final solution of the vexed questions of Labor and Capital will be found in Communism. The ax must be laid at the root of the tree, and the tree is *competitism*, which is only another word for *SELFISHNESS*. Every thing which tends to make men unselfish is striking at the root of the whole difficulty: any thing short of that is at best only lopping off some of the branches. Sharpen your axes and strike at the root!

THE departure of fifty Americans for England, on a contract for wages which English workmen have "struck" against, is a significant event. It shows that the competitive system is pinching some classes harder in this country than in Europe; but if emigration relieves a few here it will only distress the many there. Permanent and general relief can only come by the displacement of competitism in all its forms, and the readjustment of the relations of men. Toward this let us strive, favoring meanwhile every step of progress leading thitherward.

THE following resolutions, adopted by the Republican State Convention of Ohio, indicate that questions pertaining to the relations of Capital and Labor are coming to the front, and are likely to sooner or later become practical issues in American politics. It was resolved:

- "1. That Congress establish a national Bureau of Industry.
- "2. That Congress exert its authority over all national highways of trade by prescribing and enforcing such reasonable regulations as will tend to promote the safety of travel, secure fair returns for the capital invested, and fair wages to employees; preventing mismanagement, improper discriminations, and the aggrandizement of officials at the expense of stockholders, shippers, and employees.
- "3. That provision be made for statutory arbitrations between employers and employees to adjust controversies, reconcile interests, and establish justice and equity between them."

THE thanks of all Communists are due to Mr. T. C. Leland for his defense of their name against the abuse of it by the press during the late riots. So good a word as Communism, which belongs to the stream that gushed out of heaven on the day of Pentecost, must not be turned over to atheists and ruffians. Mr. Leland's article will be found on the next page.

A KEYNOTE.—"If in war, a pursuit which appeals to the lowest passions of our nature, leaders have been found with higher objects than mere plunder or personal gain, why should it not be possible to raise the leadership of industry above mere percentages? This leadership seems to me the thing most necessary at the present moment. Coöperative effort need not exclude this, and I do not see how any democratic system can supersede it."—*Mr. Thomas Paterson in a recent lecture on "Political Economy."*

ANOTHER KEYNOTE.—"It is well for the world to realize that, after all, what it sees of its noblest workers is often very inferior in quality, though not in result, to that which is hidden from its eyes."—*London Spectator.*

THE PROBABLE SOLUTION.

THE problem of the best adjustment of the relation between capital and labor is one which is more and more engaging the attention of thinkers. The great fact underlying the problem is that all civilized society, with a few obscure exceptions, has been, up to this time, organized on a system of individual ownerships acting in sharp competition with each other. Under this system every man has a right to accumulate all the property he can, without incurring any proportionate responsibility to society at large, other than the payment of his taxes. That is to say, he has a *legal* right to do so, and the result is that some men accumulate tens of millions of dollars while others starve. There are no adequate laws which can compel the millionaires to guarantee a minimum of support to the poor. We have a poor-house system which might be considered as such a guaranty, but it is quite inadequate to the relief of all the suffering poor in such hard times as we are now having.

Although, under the present competitive system, this great diversity of fortune is *legally* sustained, a great many people are beginning to doubt the *moral* right of any system which allows such vast accumulations to a few, while the thousands are forced to live in abject poverty. There is a growing impression that the strong ought to help the weak, and that there ought to be a greater equality of fortune than now exists. But how is this state of things to be brought about? What is the most feasible solution of the problem? The capitalists look at the situation from their point of view and say to themselves that their accumulation of money is a great blessing to the laborers, who, having as a class no accumulation, but living from hand to mouth, would soon starve unless they were furnished with work by the capitalists and paid regular wages. They feel, therefore, that they are doing a humane thing in hiring the poor at any price. The laborers, on the other hand, see that without them capital could never earn a cent, and they are naturally tempted to feel that so long as they do all the work they ought to enjoy at least an equal share of the profits.

These two classes propose very different remedies for the unsettled relation now existing between capital and labor. The capitalists who employ labor study how they may keep the workingmen quiet and contented under the present arrangement by some system of giving a bonus to labor, in addition to regular wages; *i. e.*, a bonus for unusual productiveness in the workingman, or for long and faithful services at such wages as the capitalists offer, or the like. This may act as a temporary palliative, but it can not work a radical cure, because it is an arrangement entirely optional with the rich. Of course the rich do not encourage any changes in society which will endanger their individual ownerships, and as they can control legislation, it is not probable that they will allow any curtailment of their legal rights to accumulate and hold any property, however large. Evidently the remedy for our present troubles is not to be looked for in the disposition of the wealthy class.

The workingmen have, on their part, been for some years busily advocating plans which they think will make everybody comfortable. There is a violent faction of workingmen who sympathize with the idea of the French "Communists," and who would, if they could, force an equal distribution of all existing property, whether in houses, land or gold, taking from the rich to distribute to the poor. Such ideas can not be countenanced a moment, as they would only lead to riot, bloodshed and perpetual strife. The problem must be solved in some peaceable way. There is a peaceable class of the workingmen's party who have another plan. It is, to have the government of the nation assume the relation to all its citizens of a father to his children, furnishing them continual employment at fair wages. They demand that all means of labor—land, machinery, railroads, telegraphs, canals, etc.—become the common property of the whole people, and that the wages system be abolished, all workers sharing equally, or at least justly, in a distribution of the results of labor. They think that the government should furnish gratuitous instruction in all educational institutions, gratuitous administration of justice in all courts of law, that it should operate all railroads, telegraphs, canals, etc.

There are several difficulties in the way of this plan. If the government had such responsibilities it would need to be invested with proportionate powers, and that would necessitate very honest men to administer affairs. If the people should be brought to vote on this they would undoubtedly negative it. They have seen so much corruption in past administrations that they would not dare grant such additional powers to the government. But there is the further objection that a govern-

ment which took care of all the people would have to be supported by very liberal taxes, and the rich would not consent to be taxed disproportionately for the support of the poor.

Since nothing of any value is likely to be accomplished by any of these plans, the question is practically narrowed down to the possibilities of coöperation. The rich will not voluntarily share with the poor, nor elevate them to a position of independence; and they should not be forced to do so by any violent means. But suppose the laboring classes, the poor, realizing that they must rely upon their own exertions for their advancement, learn to combine and work together harmoniously? From that hour they become independent. It is emphatically true that in union lies their strength. If all the workers of this country should combine their resources and avail themselves of the immense economies of associative life, they could at once sustain themselves comfortably without asking a single favor of the moneyed class. The capitalists would have to live on their accumulations while they lasted, never adding any thing to them, or, which would be preferable, join the common people in their association, and put every thing into the common fund. We think this is the best, and really the only hopeful outlook for the laboring classes. They must set to work to civilize and improve themselves so that they can combine and help each other in a fraternal spirit. That is the first thing to be done. Let "*Self Improvement*" be their motto.

F. W. S.

THE GREAT COMMUNITY.

WHEREVER there are men and women with honest and good hearts, and wherever those hearts are controlled by the Spirit of Truth and Love, there Communism is at work. Are there not many such, in all churches and out of them, in all parts of the world, and in both the visible and the invisible worlds? We believe there are; and that these men and women form a great Community bound together by a common life and a common inspiration, which makes them of "one heart and of one soul." They are working for the same end; united to one center. They are the mediums through whom the spirit of progress and civilization enters and works upon the world. Personally they may know one another in a very limited way. Outward organization they may have none. Yet invisible cords bind them together; a magnetic, spiritual relationship reaches every member. They may be called the Community of the Good Spirit. Jesus Christ is their head and leader. Behind the scenes he reaches, touches and dwells in them all. They form his only church, one and indivisible. To found this church he lived and died. He gathers its members "out of all nations, and kindreds, and people, and tongues." He makes them Brothers and Sisters by the most sacred and powerful tie. This is the body and the only body that is truly named of him in heaven and on earth.

Now we plead for the recognition of this great Community, and for the coming together of all its members in spiritual, personal acquaintance and organization. We believe a more practical, visible unity is possible among them than has yet been known. We believe that a conscious solidarity can be realized. The practical steps of such a movement are these:

Let all who personally love Jesus Christ,
All who love the truth,
All who love improvement,
All whose desire is to help others,
believe in and continuously confess their common membership in this great Community. This will establish a pervading, unitary spiritual vibration reaching all hearts in all worlds. Then let all who thus believe and confess the universal Community, begin to seek one another out and to enter into practical acquaintance and union. Let them establish relations of mutual help. Let them seek common inspiration by unitary recognition of, and subordination to, a common center and fountain of life and power. Let them begin to sympathize with and love one another, work for one another, and hold their interests in common, right where they are. Let them cultivate the passion for agreement. Let love, and simplicity, and industry take the place of competition, artificiality and worldly fashion. Let culture of the whole nature supplant dissipation. Let the universal presence of the Great Community of all worlds and the perpetual indwelling of God in it and in all its members, be constantly recognized and confessed until they become the pervading, conquering element of thought and action.

If a large-hearted conception and movement of this kind can find entrance into men and women, and begin to work over against the spirit and pressure of selfish worldliness, it will produce a new epoch in Socialism and the world's history. Missionaries are needed who

will preach it and convert people to it. Such a view is needed to show the grandeur of the cause of Socialism and of the agencies that invite it and work for it.

THEO. L. PITT.

THE STATUS OF WOMAN IN COMMUNISM.

HERBERT SPENCER has an article in the August No. of the *Popular Science Monthly* on "The Status of Women and Children," in which the moral progress of mankind is shown by contrasting their position "among savages with their position among the most advanced of the civilized." In respect to women he finds "at the one extreme a treatment of them cruel to the utmost degree bearable; and at the other extreme a treatment which, in certain directions, gives them precedence over men." The article contains a startling array of facts proving—

1. That in proportion as chronic militancy characterizes a tribe or nation there is sure to be brutal treatment of women;

2. That in proportion as tribes and nations tend toward industrialness men treat women with respect and lighten their burdens;

3. That as circumstances lead to likeness of occupation between the sexes the conditions of women are improved.

Now in all these respects true Communism contrasts favorably with any other form of society. It excludes by its very nature competition and every form of strife. It inculcates peace and all the attributes opposed to war. We speak not of the political Communism which in some countries has taken on compulsory elements, but of that Communism which is in a measure illustrated in the different Communities of the United States. So free from militancy are they that the government has recognized the fact, and in some instances made special exceptions in their case from the military regulations which apply to the rest of the people. On the other hand, *industrialness* is a prominent characteristic of the Communism of which we speak. The industry of the Shakers and other Communists is proverbial. Then, again, there is a stronger tendency in Communities than elsewhere toward a *similarity of occupations*. Visit existing Communities, and you will find that in those which are most thoroughly Communistic there is a tendency for the sexes to mingle in their occupations, so far as their mental and physical peculiarities will permit. You will find more generally than elsewhere, on the one hand, men at work in the house doing the heaviest jobs, while, on the other hand, women work in the counting-room, the printing-office, and the lighter mechanical businesses. The circle is complete; in proportion as men cease to quarrel and recognize their common brotherhood they will tend toward Communism, and in proportion as they come together in Communities the occasions of strife will cease, men will become industrial, the separation of the sexes in labor will tend to disappear, and woman will take her rightful place at man's side as his help-meet and companion.

The tendency of civilization is to remove woman's disabilities in respect to labor, the holding of property, voting, etc. Communism will fully emancipate her from all limitations in these respects. It is woman's right to engage in any pursuit for which she is by nature or education adapted; Communism accords her that liberty without her asking. It is woman's right to manage property as well as man: Communism does not question that right. It is woman's right to take part in all legislation affecting her interests in common with man; in Communism she exercises that right.

Communism, by its ability to take the utmost advantage of labor-saving appliances, can lighten the burdens of women as common society can not. The generality of women, living in small, isolated homes, can practically know little of the conveniences which it is possible to introduce into the kitchen, laundry, sewing-room and nursery. These are reserved for Communism. The varied forms of coöperation may take some advantage of them, but the fullest advantage can only be had in that form of society which recognizes complete unity of interests. So long as people have their separate homes women will have heavy burdens to bear. Their conditions in civilized society are not to be compared with their conditions among the lowest races, where, as among the Coreans, women are "treated like beasts of burden;" called "oxen" by their husbands, as among the Caffres; used "like slaves," as among the Chibchas, Tasmanians, Australians, Fuegians and Bushmen; "sold," as among the Mandans, the ancient Yucatane, and in East Africa. But with the separation and isolation that are the necessary concomitants of individual ownership, even though woman's condition might in all respects be made as favorable as that of

man, she still could not be fully relieved from her limitations. Individual ownership and separate families impose upon both men and women burdens and limitations that will be unknown in the more perfect social system which Communism is developing.

But the crowning glory of Communism will be its according to woman the full control of herself. From the condition of women among the Fejeeans, where they are not only sold, but "a man may kill and eat his wife if he pleases," to the condition of woman in civilized countries, there is a most marvelous progress; but still the principle of personal ownership of the wife by the husband obtains to some extent through all the intervening stages. True, the husband is restrained in civilized societies from excessive abuse of his wife, but the idea of ownership is never really abandoned. There is a tacit understanding that it is the duty of the wife to carry out the wishes of the husband even in cases that contravene her own desires and judgment. "A husband," said Napoleon I., "ought to have absolute control over the actions of his wife." The Fejeeans could not ask for more, though the power would be exercised very differently in the two cases. There has been progress, especially in England and the United States, in this matter of the relation of husband and wife, and few would be found in these countries to indorse the extreme statement of Napoleon; still the idea of conjugal ownership and control remains, and we do not see how it can be abolished, except as Communism is received with all its guaranties, and is hailed by both men and women as the final emancipator.

WHAT IS COMMUNISM?

From the N. Y. Daily Bulletin.

EDITOR N. Y. Daily Bulletin:

The use of the word "Communist," as it occurs in the BULLETIN and the press generally during the last few days, is new and must be confusing to many readers. Communists have all along, till the late warm snap, been supposed to be those who "hold all things in common," which includes the early Christians and many sects since, down to the followers of Mother Ann Lee, Robert Owen, Rapp, Cabot and Noyes—all of them absolutely peaceful, industrious, constructive and not destructive men and women. They are the original, time-honored and well-known Communists. With them Communism is a term of nobility and distinction, not of odium or reproach. They have a right to the name, and a right also to not have it vilified or degraded. It simply means their method of holding the property that they themselves have worked for, accumulated and made with their own hands, not rioted and stolen from others. It means that they love their neighbors as themselves well enough to sink all questions of mine and thine—especially mine; and does not mean the tramps, strikers and destructives with pikes, petroleum and powder in their hands to wrest property from others.

One would suppose that writers in a Christian country would be a little careful about denouncing trades-unions, agrarians, revolutionists, levellers and every new sect whom they don't like, as "Communists," when they read in their Bibles that the personal and Simon-pure disciples of Christ and their immediate successors "held all things in common." Those who wish to write clearly, and use terms with precision, should consult the meanings of words and not include too much. Naturalists, under cover of this license, might describe all crustacea as crabs and all shell-fish as clams. The reading world is coming to know that there is such a thing as Social Science, and that it requires, and is capable of, terms of exactitude as much as any other science.

T. C. L.

REMARKS.—Our business is not to make language, but to use it as it has been made for us. Modern usage has no doubt varied the term "communism" very widely from its original meaning. Beginning with the old patriarchal system, continued by the disciples of Christ, perpetuated in various countries with many modifications and existing today in its purest form through a large portion of Russia, its old fundamental idea was the ownership of property and the division of the joint proceeds of labor among families or limited communities, which at the same time owed obedience to the head of the tribe or the State. From this ancient idea of the phrase, however, there has been a steady departure, in which French usage has taken the lead by designating the minor territorial subdivisions "communes," of which there are some 37,000 in that country. From that nation also came the Proudhon idea of communism, which regarded property as robbery, and declared the rights in it common to all. Proudhon's philosophy was an enlargement on the original idea, and put on the ground of natural right and State obligation that which had previously been regarded as a matter of private convenience. From the teachings of this great disorganizer came French communism, which found its appropriate expression in the infamous Commune of Paris. In Germany has sprung up a political theory designated "Socialism;" which, because it embraces a partial

application of Proudhon's idea, is not unfrequently also designated communism.

Thus it has come to pass that, in modern times, the term "communism" has come to be applied to a class of political theories differing, in some respects, widely from the older idea. Yet as the modern usage of the word also covers much that is included in the older, we do not see that the new application of the term is to be regarded as a very violent perversion of language. Be this as it may, the usage is established and is recognized in the best literature; and jealous as "T. C. L." may be for the integrity of the original idea, we do not see that he has any choice but either to accept the common habit, or to supply a better term and persuade the world to use it.—EDITOR BULLETIN.

"SURVIVAL OF THE MOST PLASTIC."

CLARENCE KING, the well-known American geologist, recently delivered an address before the Yale Scientific School which is attracting wide attention, on "Catastrophism and its Connection with Evolution."

Two hypotheses have been used to account for the upheavals, foldings, dislocations and distortions which are observable in the earth's crust. All who hold that the world is only a few thousand years old are Catastrophists; for only upon the theory that the earth has been subject to the action of forces of such power and violence that they are properly termed cataclysmal or catastrophic, is it possible to account, in this short space of time, for the geological transformations which have taken place. Those who have leaped the Mosaic barrier, and find nothing in the way of allowing endless ages for these transformations, naturally conclude that they have been accomplished by the same forces we now see in operation, acting with uniformity; and they are termed Uniformitarians. "Both read the record of upheaval and subsidence, of corrugation and crumbling of the great mountain chains, alike. One measures the rate of past geological action by the phenomena of today; the other asserts that the present furnishes no key." Few persons, however, can be found at the present day—at least few men of science and learning—who hold to the idea that the great geologic changes have been produced within a few thousand years; the theory of Catastrophism had its strong support in the past. To-day Uniformitarianism generally prevails, controlling the faith of a majority of geologists and biologists. But Mr. King contends that the Catastrophists and the Uniformitarians are both wrong and both right. Admitting that the common agencies now at work have been at work with uniformity, producing great results, and over vast areas and during long periods have alone operated, he contends that it is absurd to suppose that they could have produced the cañons of the cordilleras or the Rocky Mountains; and he finds abundant evidence to convince him that intense volcanic energy and other forces have in the past operated on a tremendous scale. During the Miocene and Pliocene ages, he asserts, "there were outbursts hundreds of miles in extent, in which the crust yawned, and enormous volumes of lava rolled out overwhelming neighboring lands. . . . Modern vulcanism is but the faint, flickering survival of what was once a world-wide and immense exhibition of telluric energy—one whose distortions and dislocations of the crust, whose deluges of molten stone, emissions of mineral dust, heated waters and noxious gases, could not have failed to exert destructive effects on the life of considerable portions of the globe. It can not be explained away upon any theory of slow, gradual action. The simple field facts are ample proof of the intensity and suddenness of tertiary vulcanism."

It is obvious that this question of the character of geologic changes is inseparably connected with the great question of Evolution. Mr. King's theory, if true, does not necessarily militate with the theory of natural selection; but it makes it necessary to recognize other principles than that of the survival of the fittest in the struggle of existence; for in the sudden, catastrophic changes few species only would survive and those the most plastic. "When catastrophic change burst in upon the ages of uniformity, and sounded in the ear of every living thing the words, 'Change or die!' plasticity became the sole principle of salvation. Plasticity, then, is that quality which, in suddenly enforced physical change, is the key to survival and prosperity. And the survival of the plastic, that is, of the rapidly and healthily modifiable, during periods when terrestrial revolution offers to species the rigorous dilemma of prodigious change or certain death, is a widely different principle from the survival of the fittest in a general biological battle during terrestrial uniformity. In one case it is an accommodation between the individual organism and inorganic environment, in

which the most yielding and plastic lives. In the other it is a Malthusian death-struggle, in which only the victor survives."

A special application will show how Mr. King's view affects the development hypothesis. It is one he himself puts. Professors Huxley and Marsh "assert that the American genealogy of the horse is the most perfect demonstrative proof of derivative genesis ever presented. Descent they consider proved, but the fossil jaws are utterly silent as to what the cause of the evolution may have been." If it could be fully proved that the variations from the earliest type were produced solely by natural selection, by the survival of the fittest in the struggle for existence, the learned professors would indeed have reason to glory in their discoveries; but Mr. King steps forward and says: "Huxley and Marsh assert that the bones prove descent. My own work proves that each new modification succeeded a catastrophe. And the almost universality of such coincidences is to my mind warrant for the anticipation that, not very far in the future it may be seen that the evolution of environment has been the major cause of the evolution of life; that a mere Malthusian struggle was not the author and finisher of evolution; but that He who brought to bear that mysterious energy we call life upon primeval matter, bestowed at the same time a power of development by change, arranging that the interaction of energy and matter which make up environment should, from time to time, burst in upon the current of life, and sweep it onward and upward to ever higher and better manifestations. Moments of great catastrophe, thus translated into the language of life, become moments of creation, when out of plastic organisms something newer and nobler is called into being."

THE EUROPEAN MISTAKE.

[We extract the following from an interesting series of articles in *Macmillan's Magazine*. It seems to us to be a fair historical and philosophical account of the quarrel between European Socialisms and Christianity. In that quarrel American Socialisms take no part except as they are almost universally the offspring of Christianity, and so liable to be attacked by European Socialists. N. B. The word *Revolution* in the article designates all the classes that have been engaged in the attempt to reform government and society in Europe since the outbreak of the French Revolution—including of course the Socialists, Communists, etc.]

"What are the grounds of the irreconcilable repugnance of the Revolution for theology? Nothing is more easy than to distinguish and enumerate the principal ones. First may be ranked the political ground, that is, the intimate connection in which they find theology standing to the political system they are laboring to overthrow. Twice in modern Europe it has been possible to discern the interdependence of the reigning political with the reigning theological system. Modern history is filled with two great movements, the Reformation and the Revolution. The first was an attempt to purify religion, the second an attempt to reform government and society. In both cases the principal obstacle to the movement was found in the coalition of the Church and Government. The decided reaction against the Reformation which marks the second half of the sixteenth century, and which ended in restoring the mediæval form of Christianity in so many countries of Europe, seems to have been principally caused by the feeling of some courts, particularly the imperial court, that they could not afford to forfeit the support of the great Catholic organization, and by the corresponding disposition in Catholicism to ally itself with governments. This principle of saving the Church by the help of governments was avowed—Ranke tells us—by Pope Pius IV., and it was by this means that Catholicism was restored upon a new and strengthened foundation at the Council of Trent. What the Church owed to the State for protection against the Reformation it repaid two centuries later in assistance against the Revolution. A time had come round when the State was threatened as the Church had been, and now kings began to be faithful churchmen as the churchmen of Pius IV.'s school had before become faithful royalists. For half a century kings had coquetted with free-thought, and free-thoughts had flattered kings. But when the crisis came, and royalty was in danger, it hurried back to find shelter in the Church. Napoleon, Charles X., and the Emperor Francis, formed the new alliance by which theology was called in to drive out revolution in the state, just as Pius IV. formed the older alliance with royalty against the Reformation in the Church. The natural effect of this coalition is to incline the Revolution to attack the Church at the same time that it assails Government. Atheism has become the creed of the

revolution because theology has been the traditional creed of monarchy and of privilege.

"But is it true that theology is necessarily conservative or monarchical, because it happens to be true of the Christian Church, or the most prominent part of it, at this particular time? At particular times and places theology has been revolutionary. The earliest Christians must have seemed the most revolutionary party of the Greek and Roman world. Mohammedanism was so violently revolutionary that it completely transformed the Eastern world, and has caused almost the whole East to look back upon the ages preceding it as upon 'times of ignorance.' The same may be said of Buddhism in Asia. And certainly one form at least of Protestantism—I mean Puritanism—was revolutionary in spirit, and led either to an abridgement of royal power or to positive republicanism.

"Hereditary royalty and aristocratic privilege were the institutions which, in the last century, the Revolution attacked. It was historically in the names of skepticism, and sometimes of atheism, that the attack was conducted. But there was no reason at all in the nature of things why the same attack should not have been made in the name of theology. In France, theology has been on the side of privilege, and equality has been associated with opposition to theology. But in Turkey the opposite has happened; the equality of mankind has been preached, and successfully, in the name of theology. If a Christian preacher had been inspired to do so, he might with perfect warrant from his religion have proclaimed equality in France. Indeed, this was to some extent what actually happened. Rousseau spoke partly in the name of theology, and even of Christian theology; and it was not until the skeptical foundation had been in a manner abandoned, and an appeal made to religion, that the spirit of political change awoke.

"Indeed, to say that the Revolution has charged upon theology itself what is merely the defect of a particular theology, is a statement much short of the truth. The conservatism of the Church in the last ages is not principally due to the natural tendencies of the Christian religion. It is not so much Christianity as the Church that has been conservative. Church and government have been drawn together not so much from any natural sympathy—witness their perpetual conflicts in the middle ages—as by a common danger. All that can be said is, that in the hour of difficulty, when it was their obvious interest to combine, they have not found themselves so antipathetic that they could not do so. In neither of the two great crises was the help rendered by the one to the other disinterested. In the sixteenth century it was the Church that was threatened most; but governments were also uneasy, and took as well as gave in the arrangement they made with the Church. In the Revolution the State struggled for life, but the distress of the Church was almost as great. In these circumstances they would be driven into alliance even in the absence of any natural affinity, and being once in alliance would excite the indiscriminate aversion of the Revolution as if they had been natural allies. In one instance at least this has been strikingly realized. When the Revolution attacked monarchy and privilege, it was not very surprising that they should attack Christianity at the same time. Christianity is entirely silent on the question of liberty, and lends no support to those who contend against despotism. It has been used to defend despotism, and not without plausibility. It is not quite the same with privilege. Christianity is clearly favorable on the whole to equality, and yet even here its declaration is not very distinct. But in due time the Revolution, having conquered these enemies, went on to attack new ones. Leaving behind its mediæval monarchy and aristocracy, it proclaimed war against plutocracy. It proclaimed the principle of fraternity, fraternity between individuals as opposed to reckless competition in industry, fraternity between nations as opposed to war. Now, this new principle is not merely consistent with Christianity; to say this would be almost as absurd as to call it inconsistent with Christianity. It is neither more nor less than Christianity itself. Christianity is certainly not a Socialistic system, because it is not, in that sense of the word, a system at all, but most assuredly Christianity furnished the ideas which the different Socialistic systems are blundering attempts to realize. Not only so, but I believe that Christianity as a morality actually did nothing else, and that the modern word fraternity coincides exactly with the moral side of Christianity. And when fraternity was first put upon the order of the day in 1848, this fact was to some extent recognized. Christianity actually played a certain part in that Revolution. But then followed a restoration of the old alliance be-

tween the Church and Government. For twenty years they continued accomplices in reaction. The consequence has been that when Revolution once more raises its head, it is no longer able to see the identity of fraternity and Christianity, nay, absolutely identifies Christianity with the negation of fraternity. How far it is possible to falsify an institution was never known to mankind until, in 1871, the Paris workmen assailed with irreconcilable fury the Church of Christ in the name of human brotherhood."

COST OF COMPETITIVE DISTRIBUTION.

From an Address by E. V. Neale, Esq., before the Lancashire Co-operative Societies.

THAT there is an enormous waste of labor in the system of distribution in use at present any one may satisfy himself of who considers what arrangements it would be natural to adopt if we had to supply any of our great centers of population with their daily demands of food, or any other articles of ordinary consumption, as a commissariat department would supply a camp of equal size. A person charged with such a duty would, I suppose, begin by asking what is the furthest distance beyond which no dwelling shall be removed from a center of supply: and when this had been settled, would map out the place to be supplied into as many areas as would be required to secure this end if a center were placed in the middle of each, and would set up his establishments accordingly. Considering the distance at which people are now content to live from the shops whence they get their ordinary supplies, I think it may be said that if there were no dwelling more than one-third of a mile from such a center, the great majority being, of course, much nearer, the object would be sufficiently attained, even in those cases where the demand is most frequent; cases where the demands were more special or less frequent being met by a diminished number of centers, always, however, systematically arranged. That is to say, a city might be supplied with whatever its inhabitants ordinarily required in a thoroughly convenient and efficient manner, if one good center of supply were placed in the middle of every square third of a mile—nine in every square mile—for, in this case, it is clear that the furthest distance which any one would have to go from his dwelling to this center, if the streets were laid out on a regular plan, would be two sides of a square, each one-sixth of a mile long. How many of such centers would be wanted to supply, say London, and how many actually exist?

The Post-office Directory of London contains the names of all the traders who carry on business in that vast center of population, classified under their occupations. The map prefixed to the issue for 1877 represents 108 square miles. But of this space certainly scarcely more than half is included in the area containing the dwellings of those traders whose addresses the list furnishes. For the map takes in a tract of at least an average breadth of a mile, 36 square miles in all, forming suburbs whose residents are not included in the list. And large deductions must be made from the remaining 72 miles to allow for the irregularity of outline of London, and the spaces occupied by the parks and the Thames, within those portions where the population is dense. 54 square miles might, I believe, be fairly taken as the area to be dealt with. But, to err on the right side, I will assume this area to be two-thirds of the whole 72 square miles. The computation of nine centers of supply to each of these miles would give 648 central bazaars as the number of retail establishments required for the convenient supply of London with the articles of most common consumption. What is the actual number of establishments which London contains in this area? I have taken twenty-two trades connected with the supply of (1) alcoholic drinks and tobacco, (2) food and household wants, (3) clothes and personal wants, (4) books, medicines, and stationery, and obtain the following results, which, I should add, do not profess to be more than tolerably near computations:—

Trades connected with the supply of—

		Excess over 648.	
Trades.	Numbers.	Actual.	Percent.
Beersellers.....	1610	962	148
Publicans.....	5814	5166	797
Tobacconists.....	1824	1176	166
Wine merchants.....	2052	1404	216
Totals.....	11,300	8,708	335
2.—Food and Household Wants.			
5 Bakers.....	2394	1746	269
Butchers.....	1596	948	146
Chandlers.....	2479	1831	281
Cheesemongers.....	826	178	26
Coffee-room Keepers.....	1721	1073	165
10 Confectioners.....	1018	370	57
Dairymen.....	1824	1176	181
Greengrocers.....	1881	1233	190
Grocers and Tea Dealers.....	2747	2099	324
Oil and Colormen.....	1879	731	112
Totals.....	17,865	11,385	175
3.—Clothes and Personal Wants.			
15 Boot and Shoe Makers.....	3477	2829	436
Hairdressers.....	1083	435	67
Linen Drapers.....	1368	720	111
Tailors.....	2679	2031	313
Watchmakers.....	1303	655	101
Totals.....	9,910	6,670	205
4.—Books, Medicines and Stationery.			
20 Booksellers.....	912	264	40
Chemists and Druggists.....	893	245	37
Stationers.....	955	307	32
Totals.....	2,660	816	36

Adding up the four lists, we get a grand total of 41,735 centers of supply, against 14,256 wanted—27,579 too many according to our previous computation, or 26,903, even if, in the case of public-houses, we suppose one placed at each corner of each area of one-third of a mile square, in addition to one in the middle—251 existing shops, on the average of all these trades, for every 100 wanted.

It is out of my power to form any accurate estimate of the unnecessary cost caused to the public of London by the

present wasteful system of distribution beyond what they would have to pay if this indispensable office of bringing the things wanted and the persons who want them together were discharged with the economy which a well-ordered organization might secure. For, on the one hand, when we take those trades which deal in articles not so constantly required as the articles enumerated above, each case would have to be considered by itself, in order to form an estimate of the number of centers of supply reasonably wanted, so as to compare them with the number that competition gives us; while, on the other hand, the list of London traders contains a large number of producers, who must be struck off upon an inquiry into the waste of distribution; and, after all, unless the actual cost of the existing distributive centers and the amount of business done could be ascertained and compared with what we know by experience to be the ordinary cost of doing this amount of business in a system of well-organized cooperative distribution, we should get only guesses, which we might make pretty nearly as well without the labor of such a computation. Even if we confine ourselves to the trades above enumerated, where in every instance there is a large excess, the great irregularity in the degrees of this excess, ranging, even if publicans are excluded, from 26 per cent. in the case of cheesemongers, to 436 per cent. in that of shoemakers, and the very great differences which there doubtless are in the average turnover of a shop in one trade as compared with that in another trade, makes it impossible to form more than a very rough estimate of the increased cost of distribution with which London allows itself to be charged, because its citizens do not combine in a reasonable method of supplying themselves with the things which they want every day. However, to give our ideas some little definiteness in the matter, consider this. In the 22 trades enumerated above, we have found that there are 26,903 shops more than are necessary. No doubt many of these shops are small. Suppose that, one with another, the cost of each shop is, for rent, rates, taxes, light, fuel, etc., £100 a year, and £150 for the wages or cost of living of the persons employed, we get a sum of £6,725,750 as the total cost of these shops, of which it is, I think, a moderate supposition that at least one-third of the rent, etc., and two-thirds of the service would be saved if the work were done by the 14,836 centers needed, instead of the 41,735 existing. There would be a direct saving to the citizens of London of over £4,000,000 a year in these trades only, by suppressing the useless cost of unnecessary establishments; independently of the great economy produced by turning the profits of the seller into savings to the buyer, which we know, would give to the customers of the reduced number of establishments, after paying all costs and the interest on capital, from 1s. 6d. to 2s. 6d. in the £, on whatever may be the turnover of the 41,735 shops with which we are dealing, an amount probably much under-estimated at an average of £200,500 or £100,000,000 a year.

Nor must it be forgotten, when we are considering what might be saved by cooperation in distribution, that the names of the traders mentioned above occupy 367 columns only of the 1,565 included in the Trades Directory of that vast magazine of addresses furnished by the Post-office, of whom by far the greater part are engaged in distribution. It represents but a fraction of the waste which lies at the door of competition in London only; though, for the reasons already given, I refrain from any attempt to reduce this waste to an amount appreciable by figures.

ONE of the drawbacks of Spiritualism has been the pursuit of its phenomena as a matter of curiosity and selfish pleasure-seeking. Dr. Crowell, of Brooklyn, one of the most earnest students of Spiritualism says:

"It is a continuous surprise and disappointment to me to observe how few Spiritualists, comparatively, have any active desire to acquire substantial knowledge of spiritual things. To be entertained—amused—seems to be their object, and when they attain this they are satisfied. Intellectually and spiritually these are children, and, so long as the deception is not exposed, they would as soon witness a series of fraudulent exhibitions as of genuine manifestations. You might as well expect this class of Spiritualists to accept your advice to study mathematics as to seriously study psychology."

Such a confession as this, from one so well-informed, show how desirable and necessary a new development in Spiritualism is which shall flood that whole department of human affairs with the missionary, Community spirit. This would set folks at work in both worlds at self-improvement and mutual help; bring bad spirits to judgment and drive them off, and open the door for new and noblest intercourse among all the good.

T. L. P.

The London *Spiritualist* says:

"At the recent public meeting of the National Association of Spiritualists, an almost unanimous desire was expressed for the abolition of cabinets, for scarcely a single manifestation has been produced by their aid, which has not, with strong mediums, been now and then evolved without them. Séances in the light are in demand, and a few small but answerable manifestations are felt to be better than many of the more advanced phenomena produced under doubtful conditions at circles at which any inquirer or uninformed person is present. Any medium who could now obtain in daylight the strong elementary manifestation, once so splendidly given through the mediumship of Mrs. Mary Marshall, would obtain more engagements than any other."

A friar, when preaching recently in a nunnery, observed to his female auditors—"Be not too proud that our blessed Lord paid your sex the distinguished honor of appearing first to a female after the resurrection, for it was probably done that the glad tidings might spread the sooner."

RECEIVED.

THE TRAVELERS'S OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. August number. Price, 50 cts. Subscription Price, \$4.00 per annum. Philadelphia: National Railway Publication Co.

THE PHONOGRAPHIC TEACHER: A guide to a practical acquaintance with the art of Phonography, or Phonetic Shorthand, By Isaac Pitman. Price, Sixpence, Manchester, England: Henry Pitman, 41 John Dalton-st.

A MANUAL OF PHONOGRAPHY, or, Writing by Sound. By Isaac Pitman. Price, One Shilling and Sixpence, sterling. To be had of Henry Pitman at the same address as above.

THE PHONOGRAPHIC REPORTER, or Reporter's Companion. By Isaac Pitman. Price, Two Shillings and Sixpence, sterling. To be had of Henry Pitman, at the same address as above.

ITEMS OF NEWS.

HOME.

Walt Whitman is better. A young English artist is making a portrait of him.

Twenty-seven car-loads of Delaware peaches arrived in Jersey City in one day.

Frank Walworth, the insane parricide, has been pardoned by the Executive of New York.

It is generally believed that clubs are better than militia bayonets in putting down riots.

John Burroughs, the essayist and naturalist, has gone to be a "Yankee in Canada" for a little while.

The remains of General Custer have been forwarded to West Point where they will be interred.

Alexander H. Stephens lately appeared in a Georgian Court as the attorney of a blind colored man.

Those two old fire-eaters—New England and the South—didn't have any thing to do with the late strike.

Boston has a plenty of great literary men, but she has n't a single great newspaper man. Can you name one?

The Pennsylvania Railroad won't have much money to distribute among its stockholders for a year or two.

Let's stop talking about our rights and go to thinking about our duties, and see what that will do for the country.

Bret Harte and Mark Twain have put the "heathen Chinese" upon the stage. "Ah Sin" is his name and he amuses mightily.

The arrest of head strikers is going on. Donahue, the limping Hornellsville rioter, will be released on \$2,000 bail if he can get it.

Elder Frederick says if the world would only join the Shakers it wouldn't hear any thing about population pressing on subsistence.

One hundred workmen have been discharged from the West Albany works for participating in the late disturbances. No strikers need apply.

"Stand back, baby! stand back!" That is what the leaders of society will have to say to us when population increases faster than bread.

The Republicans of Ohio propose to make a National Police of our railway men, and have them put down strikes instead of instigating them.

Every well-to-do and well-educated Philadelphian claims to be a lineal descendant of William Penn. Yes, they are all Penn son vainians down there.

There are 400,000 persons herded in the tenement houses of New York city; and yet they wouldn't stand the gregariousness of the Shakers a minute.

It is not easy to believe in the perfect equality of human conditions so long as a beef-creature is tender in a few places and dreadful tough in all the rest.

The *Railway Age* reports that 705½ miles of new railway track were laid in the six months ending July 1, 1877. Over 40 per cent. of this is narrow gauge road.

The silk manufacturers of Patterson, New Jersey, have called on the city and State authorities to protect their employes against the outrages of the strikers.

Who is going to eat the tenderloin and who is going to eat the shank-piece and tripe? That is the great question which agitates the world and makes the riots.

The strike went off prematurely. It was precipitated by the haste of the Baltimore and Ohio men. They were too mad at the reduction in their wages to wait till October.

The strike is now confined to the Anthracite coal region of Pennsylvania. The miners there have been obliged to support their families on wages varying from \$13 to \$15 a month.

The Government has seized 60,000 logs in Louisiana: all of which were stolen from the public lands. In Minnesota it has also seized 7,000,000 feet of logs, board measure. Other seizures will be made.

Ex-Governor Seymour is a celebrating man if not a celebrated one. He lately presided at a meeting held in Saratoga for the purpose of arranging for a centennial celebration of the surrender of Burgoyne.

The citizen-soldier who has been to put down the riot is a privileged man. It won't do to discharge him from your employ when he comes back—no matter how shiftless he may have been. Better wait till his prestige is gone a little.

The Republicans of Ohio have nominated Judge W. H. West, of Bellefontaine, as their candidate for Governor. Democrats pleased, Republicans pleased, President pleased. The late Attorney-General would have got it if he hadn't been a little Taft.

Captain Howgate's supply vessel, the Schooner *Florence*, sailed from New London on the morning of Aug. 2, for Cumberland Island. George E. Tyson, master, Ludwig Kumlin, of Milwaukee, naturalist, and Orray Taft Sherman, of Providence, meteorologist and photographer.

Jones is his name. He lives in Ohio. He is Mayor of Toledo. He was elected by the folks who want to let the pigs run in the streets. He don't hate the devil. He told the strikers that they might strike a little if they wouldn't strike very hard. Now the editors jab him with their old quill pens. He isn't happy.

The *Boston Commonwealth* says that four years ago the Parker Mills Nail Company, of Wareham, had a surplus of \$400,000 in its treasury: now it has only \$15,000. The Tremont Nail Company has also lost money every day it has

done business the last three years. These cases are only samples of the way in which great companies stand the storm and shelter the workman. Think of that, striker!

Wm. H. Vanderbilt comes as near being a paternal railway president as any one we have heard of in the late strike. His course with his men was very dignified and conciliatory, and showed that he realized that the interests of labor and capital are identical, and that the one can not really prosper while the other is suffering. He has just given notice that he will distribute \$100,000 among the train-men and laborers in his employ.

An occasional correspondent of the *New York Tribune* has lately been to the top of Pike's Peak. He says, "The average elevation of the barometer here is only seventeen and seven-tenths inches, and in the light and rare atmosphere the pulse is accelerated, the amount of sleep is diminished, and the human machine wears out faster. The average rate of the pulse in healthy visitors at the summit is from 115 to 120 per minute."

FOREIGN.

The Russian bears have run.

MacMahon has spoken. He says he is all right.

The Austrians will mobilize a part of their army.

The Turks keep up their complaint of Russian atrocities in Bulgaria.

There is a venturesome fellow in Canada who wants to shoot Niagara—on a raft.

Lord Beaconsfield don't appear to see that the Marquis of Salisbury is going to be the next Tory leader.

The case of "Science versus Moses" hasn't been decided yet. The Pan-Presbyterians have appealed it.

The way Mr. Spurgeon prepares a sermon is to think a little bit and then get right up and talk a long spell.

The famine in India seems likely to be as sore as ever and tax the resources of the Government to the utmost.

Lieutenant-General Mahomet Ali wants to hire Gen. Klapka, the Hungarian, to help him drive out the Muscovites.

Gen. Grant left Geneva on the 30th ult., for the upper Italian lakes. From thence he will go to Denmark and Norway.

Midhat Pasha has been sent to visit the great Courts of Europe to see how they feel on the Eastern question.

The Russians are getting ready to say to England, "See here, if you care any thing about the Suez Canal you had better take Egypt and keep the pyramids out of this fight."

Some of the Irish members of Parliament have been trying to obstruct legislation by filibustering. The English did not take such nonsense very graciously as the Americans have to do.

The English are discussing the treatment of boys in their public schools. A lad of 12 years has just committed suicide at Christ's Hospital, owing to the severity of the discipline at that institution.

The *Tobacco Plant* says, "It is not an uncommon thing to see a Turk smoke sixty or seventy pipes daily." That remark applies to the Palace-Car fellows who are trying to smoke out the Russian Bear.

M. Littré, the materialist and free-thinker, never by even a single word assailed the convictions of his wife and daughter—both good Catholics. Such items ought to be suppressed. They give an idea that our Christian graces are "escaping from cultivation."

Mr. Watkin, a member-elect of Parliament, had a rather grim time of it the other day. A mob of 6,000 persons attacked the hotel at which he was stopping at Grimby and wrecked it. How about that experiment with monarchy over there? Think it is going to fail?

The Russian in Armenia has been sponged off and is going to begin again. He is advancing from Ardaban. Hobart Pasha has reëmbarked all of the Turks which were sent against the Caucasus. He has entire command of the Black Sea forces, consisting of 20 men-of-war and transports.

Sir Stafford Northcote, the British Chancellor of the Exchequer, says it did not cost much to send the troops to the Mediterranean, and that it is very doubtful whether the Government will have to call for any more money during the year. He is pacifying the British Liberals, you see.

The idea of tunneling the Straits of Dover has been abandoned. The underlying rock was examined and found to be unsuitable for a submarine tunnel. Now they want to bridge the Straits. The channel is only 150 feet in depth at the deepest part, and a bridge would cost only \$100,000,000.

M. Taine once kept a diary of his little daughter's progress in the art of talking. The French child invented the word *ham*, as a call for food, at fourteen months: "the natural vocal-gesture of a person catching something in his mouth." Mr. Darwin has also made a record of some very interesting observations upon one of his own children which he has lately given to the public in his work on "Expression in Men and Animals." His boy "Daddy," when just a year old, invented the word *mum*—used "in a demonstrative manner as a verb, implying 'Give me food.'"

The situation of the Russians in Bulgaria is decidedly critical. They were badly beaten in their two-days' attack on Plevna, and on retreating they were assailed by the Turks and routed like a flock of sheep, and lost their cannon. Their losses amount to nearly or quite 7,000 killed, although they had only about 40,000 men engaged. The battle appears to have been made necessary by a concentrated movement on the part of the Turks against the Russian line of communication through the Balkans. Osman Pasha, the former commander at Widdin, had taken up a fortified position at Plevna with 50,000 men, and Mahomet Ali Pasha was, as reported, moving from the direction of Shumla with 60,000 men against the Russian road to the Balkans. At the latest report there were no Russians between Plevna and Timova. Suleiman and Raouf Pasha have united south of the Balkans to oppose Gen. Gourkha and give him a rebuff at Eski Saghra: he may be obliged to fall back and try to hold some pass in the mountains. The Czar has called out more troops and made a levy on the Landwehr. It is reported that the army in the Dobrudscha will be withdrawn to retrieve the losses in western Bulgaria. After all, it is not easy to see how one defeat is going to end the campaign. The Russians doubtless have 200,000 or 300,000 men south of the Danube. Roumania will have to help now.

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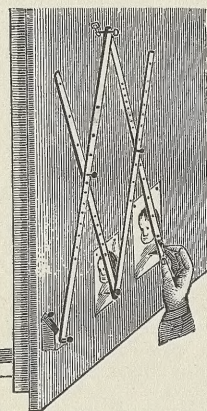
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